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The Cities Exaltation by Uprightneſs.

A SERMON

Preached at

Guild-Hall Chappel,

On SUNDAY, *June* 6. 1680.

Before the Right Honourable

Sir Robert Clayton,

Lord Mayor

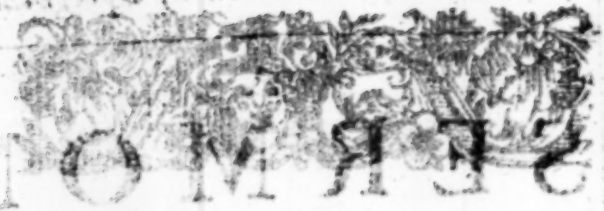
Of the CITY of *LONDON*,

And The

Court of Aldermen.

By *John Rowley*, Rector of *Hemmingford*-Abbots in the County of *Huntington*.

London, Printed for *Jonathan Wilkins* at the Star in *Cheapſide* next *Mercers*-Chappel, 1680.



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To The

RIGHT HONOURABLE

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Printed for Robert Wilgus at the Star in Chapel-Court.

To The

RIGHT HONOURABLE,

Sir Robert Clayton,

Lord Mayor

Of The

Famous CITY of *LONDON*.

My Lord,

Y your kind Acceptance of this Sermon, *I perceive, that the Exaltation of this City* (*by the* Upright) *in all its Sacred and Civil Concerns, which was the Preachers Design in*

Composing it, is also your Lordships End in desiring to have it Published; which makes me chearfully obey your Lordships Commands in Committing it to the Press.

Go on, my Lord, as hitherto (by the Divine Grace) you have done, In the way of Uprightness: And the Blessing of the Supream Patron of Integrity, (who desireth Truth in the inward Parts, and hath pleasure in Uprightness) be with your Honour, in all your Personal Affairs, and Publick Administrations, for the Good of this Great City.

So prayes,

Your Lordships most Humble,

June 11th. 1680.

and Obliged Servant,

John Rowley.

THE Cities Exaltation BY Uprightness.

PROVERBS XI. XI.

By the Blessing of the Upright, the City is Exalted.

IT is the Common Cry of Human Nature, *Who will shew us any Good?* And though there are Variety of Mistakes, according to Mens different Apprehensions, concerning their Chief Good, and very Pſal. 4. 6.

ry few chooſe what is really Beſt for themſelves; yet every one deſires what he deems to be his Happineſs, as naturally as heavy Bodies move downward, as neceſſarily as the Sparks fly upward. And *Experience* (that Miſtriſs of Fools) daily Inſtructs us to be ſo Wiſe, as to conſider, that there is not any Thing below *Religion*, that can be our main Buſineſs or Bleſſedneſs; becauſe we find nothing under the *Sun*, about which we can beſtow our Care and Courtſhip, but brings us either Diſappointment in the Seeking, or Diſ-ſatisfaction in the Enjoying. *Religion* only gives True Reſt to our *Souls*; and *This*, practiſed in Truth and Sincerity, will at the End, Crown us with Perfect Felicity; and in the Way, Careſs us with all things that are Good for us: For, *Length of Dayes are in the Right Hand* of Religi-

Prov. 3. 16.

Religion, *and in her Left Hand Riches and Honour.*

Beſides, the Influence which a Life, led according to the Laws of *Reaſon* and *Righteouſneſs*, hath upon the Everlaſting Bleſſedneſs of Mankind in the Life to come, it is the moſt expedite Way to procure and promote *Man's Happineſs* in the Preſent World: For, it is not only Profitable to Men, in their Private Capacities; but it is alſo abundantly Beneficial to Mankind, as they are Compacted into Cities and Societies; as the Wiſeſt *Maſter of Politicks*, who ever was, or will be in the World, hath told us in my Text, *By the Bleſſing of the Upright, the City is Exalted.*

Now *Solomon*, who ſaid this, was *King* in *Jeruſalem*; and, no doubt, he had Reſpect eſpecially, to the Happy

State and Condition of that *Metropolis* of his Kingdom, in this Observation: For the Honour of that City was, in his Dayes, in its Highest Elevation; Her Head was now lift up above Her Enemies. *Jerusalem* was Great among the Nations, and Princess among the Provinces. The Perfection of Beauty, and Joy of the whole Earth, was *Mount Zion*, the *City of the Great King*.

And when the Renown of that City was in the *Zenith* of its Exaltation, the Incomparable *Wiseman*, Inspired with Skill, to Resolve Effects into their True and Proper Causes, attributed the Transcendency of its Felicity to Religion and Righteousness, practised with Uprightness of Heart and Sincerity. *By the Blessing of the Upright, the City is Exalted.* Which Sacred *Aphorisme* sets before

fore us these Three things, deserving our Consideration.

I. *Solomon's* Character of the Best Citizens: *They are Upright.*

II. The Benefit the City hath by the Upright: *It is Exalted.*

III. The Means by which the *Upright* are thus Beneficial to the City: *Their Blessing.*

By the Blessing of the Upright, the City is Exalted.

Of all these, I shall speak (*God* willing) with *Uprightness* and *Integrity.*

First, We have here the Character of the Best Citizens, *They are the Upright.* For the Right Explication of which, I consider, that there hath been *Uprightness* sometimes found in Common Fields, among such

Heathens as Lived without the Pale of that Encloſed Garden, *The Church of God.*

The Schools of *Philoſophy* have ſent forth ſome Worthies into the World, Men Famous in their Generations for *Integrity* and *Uprightneſs* in their way: Such were the Illuſtrious *Ariſtides* and *Fabritius*, *Cato* and *Camillus*, with others: Men of Renown, for ſuch ſpecious and commendable Virtues, as in the Opinion of ſome *Divines*, of Great Name, were not the Gifts of Nature, but *God*'s ſpecial Graces. But though this be true, yet we are not to look for an exact Deſcription of an *Upright Citizen*, in *Plato*'s Common-Wealth; but in *God*'s Kingdom, *The Church of Chriſt.* For all *Solomon*'s Precepts of *Prudence* and *Morality*, have Relation to *Religion*, or the Worſhip of the True *God*, according

cording to his own Institutions, which is the *Queen of Virtues*; and produces all the Rest, where it is Predominant. Therefore, the *Wiseman's Upright Citizen*, is one that fears *God*, according to the *Old*; or that is a Real Christian, according to the *New Stile*. And this supposed, there are *Two* Things compleat his Character, Universality of Obedience to the Divine Will, in his Conversation; and Sincerity, in doing his Duty out of Sound Principles, and with Purity of Intention.

First, The *Upright* are Persons of universal Obedience to the Divine Will, in their Actions; for it is unworthy Partiality, (like the *Pharisees* of Old) to Pick and Chuse among the Precepts of *God*, what may least cross our Worldly Interest, or Carnal Humours; as if our Obedi-

ence

once were not Matter of Duty, but of Curtesie: And therefore, those only walk *uprightly*, who, like *Zachary* and *Elizabeth*, Live in all the *Commandments and Ordinances of the Lord, blameless*: That is, who are Conformable to all the Precepts of *God*, Moral and Positive; that concern either their Duty towards *God*, or towards Men; their Superiours, Equals, and Inferiours. None can be *upright* Christians, who out of Partiality or Faction, do as *Moses* in his Zeal, knock the *Two Tables* of the Law one against another; as some do, who magnifie Piety towards God, to the Despising of Probity towards Men, as dull Morality; and as others do, who extol Probity towards Men, to the decrying Piety towards God, as needless Sanctity. Both these Parties deceive themselves by a meer Fal-

Luk. 1. 6.

lacy;

lacy; arguing from things that are Good only in Conjunction, to the praiſing of things that are not Laudable in Separation. For there can be no ſuch thing as Commendable Godlineſs, without Honeſty; or Acceptable Honeſty, without Godlineſs. Our Duty towards God and Man, like our Soul and Body, cannot be Separated without a Diſſolution of the whole *Compoſitum*. And there's no ſuch Creature in Nature, as a *Godly Knave*, or an *Ungodly Honeſt Man*, in any Senſe, conſiſtent with the True Character of the *Sincere* and *Upright Chriſtian*.

Secondly, The *Upright* are Men of Sincerity, doing their Duty out of ſound Principles, and Purity of Intention: They ſhun Hypocriſie, and are Religious towards God, and Righteous towards Men, out of the beſt

Principles; ſuch as Great Reverence of God, as He is *Optimus Maximus*, the Beſt and Greateſt of Beings: Love to Mankind, as Partaker of the ſame Human Nature, and capable of the ſame Divine Grace and Glory with themſelves: A Due Care of their own true Welfare, who are in Danger, by their own Sin, of an Everlaſting Miſery; and in Hopes, through God's Mercy, of Eternal Felicity. Theſe are the Principles of the *upright*, and their Ends are as Noble; ſuch as, the Glory of God, the Good of the Publick, and their own Salvation.

Theſe, and all other Good Things (as are conſiſtent with, or Subſervient to theſe Excellent Ends) are the Brave Deſignes the *upright* carry in their Boſoms.

It's ſaid of the Generous *Eagle*, *That ſhe will own none of her Kind,*

for

for her Genuine Off-spring, but such as can look the Sun *in the Face.* Whence some *Criticks* have supposed, the *Greeks* use the Word εἰλικρινεία, for *Sincerity*; which is as much as Tryed by the *Sun-Beams*: But, whatever becomes of that Notion, those only are *sincere* and *upright*, whose Principles and End, are such as *God*, *the Searcher of Hearts*, (whose Omniscience is infinitely Brighter than the *Sun*) approves of. Phil. 1. 10. εἰλικρινία. 2 Cor. 1. 12.

And when Men do their Duty towards *God* and Man, with such *uprightness* of Heart, then they are Righteous, not only before Men, but also in the Sight of the *Lord*: And he whose Actions are performed with Purity of Intention, *Tanquam Deo inspectante*, as to *God* beholding him, gives *God* the Glory of his Omniscience. And this very thing, Baptizes his Mo-

ral Honesty, in Conjunction with Evangelical Piety, with the Christian
2 Cor. 1. 12. Name of *Godly Sincerity*. And no other Persons are Really *upright*: For, he that makes himself his own Center, he makes *God* but such a Sovereign, as *Pharaoh* made *Joseph* over
Gen 41. 40. *Egypt*, reserving the greatest Glory to himself; and does, in effect, tell his *Maker*, (in the Throne) *I will be Greater than Thee:* But the *Upright* Exhalt GOD above all. And so much of the Character of the *Best Citizens*.

II. *Secondly*, We are to consider, what Benefit the *City* hath by the *Upright*. *It is Exalted:* That is, It is Lift up, and Advanced in those Things that enhaunce its Glory. And here I shall Instance in the *Four* following Concerns of the *City*.

First,

First, By *the Upright*, *the City is Exalted* in its Wealth and Plenty: For, though I dare not play the *Mountebank*, and glory, that Godliness and Honesty (practised with *Uprightness* and *Integrity*) will make Silver as plentiful as Stones; as it was in *Jerusalem*, in the Dayes of *Solomon*: Yet thus much I may say, with Modesty; *That so far as an Increase of Trade and Wealth depends upon Humane Industry, the* Upright *use the best Expedients, in this Point, to Exalt the City.* For, *upright* Men are diligent in their Callings; and that not meerly like *Muck-Worms*, lest they should suffer Loss and Detriment in their Estates; but out of Conscience towards God, who will be displeased with the Slothful, for mispending the Talent of precious Time betrusted to them, in Idleness: And Conscientious In-

duſtry much avails for the Increaſe of Wealth and Plenty: For the *Diligent Hand makes Rich.*

Prov. 10. 4.

Beſides, this *uprightneſs* and *integrity*, inclines Men to Good Husbandry, and Frugality in their Expences: For *Religion* reſtrains Men from Prodigal Waſting their Eſtates upon Chargeable Luſts, and allows them to be Liberal, with Diſcretion, only in Matters of Piety and Charity; which is not ſo much Expence as Uſury, becauſe God hath promiſed to Repay and Recompenſe it abundantly.

Luk. 6. 38.

And again, *upright* Walking advances Trade, as it begets Truſt and Correſpondency; Experience of which, is the cauſe that the moſt Deceitful, ſeldom play the Knaves *in Querpo*; but uſually put on a Pretence of Honeſty, as a Cloak to cover their intended Fraudulency: And if meer

Pre-

Pretences often prove Successful, much more will a constant and untainted Integrity, gain Credit and Correspondence. And thus by *the Upright, the City is Exalted* in its Wealth, and Plenty.

Secondly, By *the Upright, the City is Exalted* in its Piety and Probity; which are those Things, wherein consists its Felicity, both as it's a Society of *Men* and *Christians*. For thus *David* describes the Happiness of his City: That, *Thither the Tribes of the Lord went up to Worship* God, *and there were set the Throne of Judgment*. That is, there was due course taken in *Jerusalem*, for the Celebration of the Publick Offices of Religion, according to Divine Institution; and also, for the Distribution of Justice, according to civil Constitutions. Psal. 122. 4, 5.

This

This was done by *David*, to whom *God* Himself gave this *Encomium*,
1 King 9. 4. *He walked in Integrity, and Uprightness of Heart.* And this Care concerning Religion towards *God*, and Righteousness towards Man, is the Magistrate's Duty, who is *Custos utriusq; Tabulæ:* And therefore, the Apostle commanded the *Primitive Christians*,
1 Tim. 2. 2. to pray *for all that are in Authority*, to this end, that under Them, and by their Means, *they might live Quiet and Peaceable Lives, in all Godliness and Honesty.* And although there could be no Instances, in the *New Testament*, given us of any such Magistrates, who took care concerning these things; because there were none in Publick Authority then, that were Lovers of Christianity: Yet we find it Recorded with Commendation in the *Old Testament*, of all *David*'s Successours,

and T

ceſſours; who were Perſons of this Character, That their Hearts were Perfect or *Upright* with *God*, (ſuch as *Aſa*, *Jehoſhaphat*, *Hezekiah*, and *Joſiah*) that they Reformed the Worſhip of *God*, and Courts of Juſtice, when they were Corrupted; and took care, that Religion, and Righteouſneſs, might be duely Eſtabliſhed and Encouraged. And thus, while others (like *Gallio*, in another Caſe) care for none of theſe Things, the *City is Exalted by the Upright*, in its Piety and Probity, in its Godlineſs and Honeſty.

Thirdly, The *City is Exalted by the Upright*, in its Peace and Safety; and that, both as this depends principally upon the Divine Favour, or ſubordinately upon Magiſtrates and Subjects, reciprocal diſcharge of their ſeveral Duties, one towards another; both which are removed by the *Upright*. Indeed, the Divine Favour is the Ci-

ties beſt Security. God is the Principal Conſervator of Societies: For, *Except the Lord keep the City, the Watchman waketh but in vain.* Pſal. 127. 2. And, if Omnipotence can do any thing for You, Walk before Him, and be *upright*; and then you may ſing that Song mentioned by the Prophet; *We have a ſtrong City, Salvation ſhall God appoint for Walls and Bulwarks.* Iſa. 26. 1. For, as another Inſpired Author tells us; *The Eyes of the Lord run to and fro, through the Earth, to ſhew Himſelf Strong, on the behalf of all whoſe Hearts are Upright towards Him.* 2 Chr. 16. 9. Subordinately to this, the Cities Peace and Safety depends upon Magiſtrates and Subjects mutual Diſcharge of their Duties; without which, *In Antiquum Chaos Confundimur*, Every Civil Society is a *City* of Confuſion. But *upright* Magiſtrates know, that Religion teaches them they have Received

no

no Power from God, to any other Purpose, but to be *Ministers of God*, for Publick Good: And therefroe, according to the Ends of their Institution, they will be *Terrours to Evil Doers, and a Praise to them that do Well.* And when such Righteous are in Authority, *the City Rejoyceth*, and every Upright-Hearted *Citizen* will pay *Honour to whom Honour, and Tribute to whom Tribute* is due. If out of Conscience, (as they ought) they will be subject to *Froward Masters*, much more will they be so with Cheerfulness, to the *Good and Gentle*: And whil'st Head and Members thus Conspire together, for each others Welfare, the whole Body is kept in Good Order. And thus, *By the Upright, the City is Exalted* in its Peace and Safety.

Rom. 13. 4.

Prov. 29. 2.

1 Pet. 2. 18.

Fourthly, The *City is Exalted by the Upright*, in its Honour and Dig-

nity; for *Excellency* is the Foundation of *Honour*; and it's *the Righteous is more Excellent than his Neighbour.* Those Pious Persons, mentioned by the Apostle, when in a State of extreamest Poverty, *Wandring in Deserts and Mountains, Clothed only in Sheep-Skins and Goat-Skins*, were really such Persons of Honor, *of whom the World was not Worthy.* Eminency of Place, without Intrinsick Worth, is but (as *Charron* speaks) *Parchment-Nobility*: For the Wise and Sober of all Ages, are agreed in no one thing more than this, That *Honour* is the Proper and Peculiar Reward of *Virtue.* *God* is the *King of Kings*; and therefore, most certainly, the *Fountain of Honour*: And therefore, the nearer Relation Single Persons, or Societies, have to Him, the more Honourable they are. And this was the Greatest and Highest Dignity of the City of *David*,

Prov. 12. 26.

Heb. 11. 38.

That

That it was the City of God: *I will Cut off all Wicked Doers* (sayes he) *from the City of the Lord.* The *Gentiles* were wont to call their Cities by the Name of the *God* or *Goddess* they Worshipped; in whose Images, they supposed, they Resided: So *Athens* was called the City of *Minerva.* This was all Lying Vanity, and Abominable Idolatry. Let this *City* Worship God with Uprightness and Integrity: Let its *Citizens* be so Godly and Honest, that it may deserve to be called, as *Jerusalem* once was, *The City of Righteousness, the Faithful City:* and then, the Name of it shall be, *Jehovah Shammah, The Lord is there*; and His Presence will make it His *City:* And that's to be an Honourable *City,* not only in Name, but in Deed. The *Upright Exalt the City* in its Honour and Dignity. Psal. 101.8. Isa. 1. 26. Ezek. 48. 35. *vid.* 1 Chr. 19. 12.

Thirdly, Observe the Means, by which

which the *Upright Exalt the City*; and that is, *Their Bleſſing*: The *City is Exalted by the Bleſſing of the Upright.* There have been many have Prided themſelves with the Epithet of *Magnus*; as *Antiochus*, *Alexander*, *Pompey*, *Herod* the Great, and many others. But the *Upright*, who are Little in their own Eyes, have been Greater Bleſſings to the Societies of Mankind, than any of theſe Great Ones. Not that they can, as *Primary Efficients*, confer Bleſſings on us; for that is the peculiar Prerogative of the ever Bleſſed God: But, under God, and through His Favour, they may be Inſtruments to procure many Bleſſings for us. I cannot aſſure you, that One of theſe ſhall *Chaſe a Thouſand, or that Two of them ſhall put Ten Thouſand to Flight:* And therefore, that if you have a few *Upright* Perſons among you, Ye need not fear an Invaſion. I dare not undertake.

Deut. 32. 30.

dertake, that any of the *Upright* ſhall be able, with *Joſhua*, to Command the *Sun to ſtand ſtill*; And that therefore, you may (by them) be ſecured from being Murthered in the Dark, by the Adverſaries of our Peace and Religion. Nor will I pretend, that if God, provoked by our Sins, ſhould pronounce, *That he would Deſtroy us*; that any of theſe ſhould (as *Moſes* did for *Iſrael*) ſtand in the Gap, and *Turn away his Wrath from us*, So that, you have no Cauſe to dread, at leaſt, a Total Deſolation; for theſe things were Extraordinary, and peculiar to ſpecial Caſes, only in ſome Ages. But though it is not to be expected in our Dayes, that the moſt *upright* ſhould work Wonders; yet it is moſt certain, that the Safety and Felicity of the City does very much depend upon them, as Subordinate Inſtruments: Inſomuch, that I could almoſt afford to ſay,

Joſh. 10. 12, 13.

Pſal. 106. 23.

That

That they are Perſons, who (upon this Account) deſerve ſo much Veneration, that if we certainly knew them, we might, without any Superſtition, ask them *Bleſſing*. For the *upright* have been, and may be a *Bleſſing*, to Human Societies, *Four* wayes.

Exod. 12. 32.

Firſt, The *Upright* may be a *Bleſſing* to the *City* by their Preſence; for they are *God*'s ſpecial Favourites: *The Righteous Lord loveth Righteouſneſs, His Countenance doth behold the Upright.* He takes ſo much Pleaſure in them, that he very frequently pays well for their Entertainment, where they are kindly Uſed; as, he Bleſſed the Houſe of *Obed-Edom*, becauſe of the *Ark*. And therefore, the *Wiſe man* obſerves, That *When it goeth well with the Righteous, the City Rejoiceth:* They are Refreſhed with many good Things, beſtowed on them for their ſakes. For ſometimes, upon account

Pſal. 11. 7.

2 Sam. 11. 12.

Prov. 11. 10.

of

of their Preſence, the *City* is preſerved from Judgments, as *God* offered *Abraham* to ſpare *Sodom*, for the ſake of *Ten Righteous Perſons*, could there ſo many ſuch have been found in that *City*. And ſuch Reſpect hath *God* to the *upright*, that as the Prophet told *Ahab*, *That, if it were not that he regarded the Preſence of* Jehoſhaphat, *he would not look toward him, or behold him:* So would not the Lord be ſo Gracious to many Perſons and Places, as He is, had He not alſo Regard to the Preſence of thoſe that Walk *uprightly* among them. Thus *God*, for the ſake of *Jacob*, Bleſſed the Houſe of *Laban*: Of which he was ſo ſenſible, that he intreated him to tarry with him; urging this Argument, *I find, by Experience, that* God *hath Bleſſed me for thy ſake.* Thus the Bleſſing of the Lord was upon all that *Potiphar* had in the Houſe, and in the Field, for *Joſeph's*

Gen. 18.32.

2 King. 3. 14.

Gen. 30. 27.

Gen. 39. 5.

sake. And thus the *upright* may be a *Blessing* to the *City*, first by their presence.

Secondly, The *upright* may be a *Blessing* to the *City* by their Prayers. And here I shall not need to instance in the great Deliverance and Victory, obtained by the Devout Prayers of the Christian Cohorts of *Marcus Antoninus* his Army; for which they were ever after Honoured with the Name of the *Thundering Legion*. For the Efficacy of *Prayer*, in procuring Blessings from Heaven, is a Point we are instructed in, by all the Promises made to *Prayer* in the Word of *God*, and the Constant Experience of Good Men, in all Ages; and the Belief of this, is the main Ground and Encouragement of Devotion. But it is not every ones *Prayers*, are Privileged with Prevalency to procure Blessings for Societies. They are some special Favourites,

rites, that can this way be Beneficial to the *City*; and they are Persons of *Uprightness* and *Integrity*. *The Sacrifice of the Wicked, is an Abomination to the Lord; but the Prayers of the Upright, are his Delight.* He, who threatens the Obstinate, *That when they spread forth their Hands, and make many Prayers, he will not hear them*; hath so much Delight in the Obedient, that his Ear is alwayes open to their Cry. And the Apostle's Observation is founded upon Experience, That the *Effectual fervent Prayer of a Righteous Man, availeth much.* God hath Taught the World, how Profitable their *Prayers* may be for others, in his sending *Abimelech* to *Abraham*, to procure his Preservation this way; *He shall Pray for thee, and thou shalt Live:* as he Remitted *Job*'s Friends to him, to make an Attonement for them; *My Servant* Job *shall Pray for you, and* him

Prov. 15. 8.

Isa. 1. 15.

2 Pet. 3. 12.

Jam. 5. 16.

Gen. 20. 7.

Job 42. 8.

him will I Accept. Thus the *Upright* may be a *Bleſſing* to the *City* by their *Prayers.*

Thirdly, The *Upright* may be a Bleſſing to the City by their *Advice.* Councel is neceſſary to the Welfare of Communities. *Where no Counſel is, the People fall; but in the Multitude of Councellours, there is Safety.* Even *Solomon* himſelf, notwithſtanding the Excellency of his Wiſdom, managed the great Affairs of his Kingdom, with the Advice of his Councel; and the *Upright* are beſt Qualified, to be Councellours for Cities and Societies: For, whil'ſt the Deceitful conſult their own private Intereſt, the *Upright* will ſeek the Good of the Publick; and, in all doubtful Caſes, carry a Director in their Conſciences, that will cauſe them to Adviſe Honeſtly. *The Integrity of the Upright ſhall Guide him,* ſayes the *Wiſe Man.* The

Prov. 11. 14.

1 King. 12. 6.

Prov. 11. 3.

Righteouſ

Righteouſneſs of the Upright ſhall Direct his Way. This ſhall keep him from being Byaſſed by ſelf-Ends, and private Intereſt, in his Advice. Prov. 21. 19.

Thus *Caleb*, that Man of Integrity, when the Queſtion was put about the Peoples going forward to *Canaan*, or back again into *Egypt*, though Ten of his Fellows voted according to the Humour of thoſe, who bare the greateſt Stroke in State-Matters, would not Comply with them; but Honeſtly ſpake what was in his Heart. And though no leſs than *Four Hundred* others adviſed *Ahab* to what they knew beſt pleaſed him, Upright-Hearted *Micajah*, though he knew he ſhould make himſelf Ridiculous by being Singular, and it would coſt him Impriſonment to be Sincere; yet he Adviſed what he knew was beſt for the Publick. And thus the *upright* may be a *Bleſſing* to the *City*, by their Advice and Councel. Num. 13. 30. 1 King. 22.

Fourth-

Fourthly, The *upright* may be a *Bleſſing* to the *City*, by their Brave Actions. *The high Way of the* Upright, *is to Depart from Evil; he that keepeth his Way, preſerveth his Soul.* It's beſt to jogg on in that Road, wherein a Man may ſave his Soul; though others, when the Weather is Tempeſtuous, by unworthy and ſinful Shifts ſtep out of the Way, to ſhelter themſelves from preſent Dangers: Selfiſh Hypocrites often prove Sneaking Cowards, when the Welfare of the Community calls for Men of Courage, that are reſolved rather to Suffer bravely, than baſely Deſert their Duty: As *Luther* reſolved to go to *Worms*, when the neceſſary Defence of the *Proteſtant Cauſe* call'd him thither, though all the *Tiles* on the Houſes of that City were *Devils*. Indeed, ſome Dangers are ſo Formidable, that it's no Wonder, when the

Prov. 16. 17.

Righteous

Righteous are as Bold as a *Lyon*, that Fearfulneſs ſhould Surprize the Hypocrite: For Falſe-heartedneſs muſt needs make a Man Faint-hearted & Daunted, when he is to look a Danger in the Face, that may, with one Blow, Kill him and Damn him, and ſo undo him Utterly, and Everlaſtingly. But an *upright* Man, that hath ſhot the Gulph, and is paſſed from Death to Life, that hath ſecured the main Stake, as to his Eternal Concerns; though he will not raſhly Ruin himſelf and others, yet he may ſafely ſet aſide all his Temporal Intereſt, and adventure Life it ſelf, Cheerfully hazarding the Loſs of all, when he hath a Righteous *Cauſe*, a Good *Conſcience*, and a Lawful *Call*, though he had as much Life-Blood circulating in his Veins, as would ſerve to Animate a whole Kingdom. So the truly Royal *Eſther*, when *God's* People and Hers were devoted to De- Eſther 4. 16.

ſtruction,

ſtruction, (the Law being only Penal, and the Matter not Morally Sinful) though her Danger was Capital, took up a Manly Reſolution: *I will go in unto the* King, *though it be not according to Law; and if I Periſh, I Periſh.* Which Adventure ſhe managed with ſo much Modeſty, Prudence, and Loyalty, that ſhe found ſuch Favour with *God*, and the *King*, that ſhe procured a Reverſe of the *Perſian Edict*, for her Peoples Deſtruction. And thus the *Upright* may be a *Bleſſing* to the *City*, by their Brave and Heroick Actions.

Vid. Grotium *in loc.*

And now, let me conclude this Diſcourſe, with a *Three-fold* Reflexion upon it, by way of *Conviction*, *Caution*, *Councel*.

Firſt, By way of *Conviction*, this ſhews us, That it's the beſt Policy in Rulers of *Cities* and *Societies*, to Countenance and Encourage thoſe, as their Favourites, who are *uprightly* Righteous

Righteous and Religious; as *David* gave this Instance of his Resolution, to Behave himself Wisely, that he would Promote those only to Places of Honour and Trust, in his Royal Family, who were Persons of Piety and Integrity. *Mine Eyes shall be* (said he) *upon the Faithful, in the Land, that they may Dwell with me: He that walketh in a Perfect Way, he shall serve me.* Every Man would have his Friends Kind and Faithful, every Master would have his Servants Honest and Profitable, and every *King* would have his Subjects Obedient and Loyal, as they should be. But you may as well expect to Gather *Grapes* of *Thornes*, and *Figgs* of *Thistles*, as to think to find such Friends, Servants, or Subjects among Men that are Wicked and Deceitful. Therefore, it must needs be the Interest of all that are in Authority,

Psal. 101. 1, & 6.

to Promote *Uprightness* and *Integrity*; to Protect and Encourage those especially, who live *Quiet and Peaceable Lives, in all Godliness and Honesty*; as the best Instruments of the Wealth, Peace, Safety, Honour, and Felicity of the *City*.

1. Tim. 2. 2.

Secondly, By way of *Caution*: This bids us beware of manifest Hypocrites; not only of the *Jesuites*, who by their Doctrine of *Equivocation*, have taught Men by Art to speak Lyes in Hypocrisie; but also, our Modern *Gnosticks*, who can be of any Religion; for they are Sincerely of none; And therefore, are as much a Curse, as the *Upright* are a Blessing to the *Community*. They are the only Persons to be Confided in, who are of the Resolution of *Mattathias*, in the Book of *Maccabees*: *God forbid, that we should forsake the Law, and the Ordinances; We will not hearken, to go from*

1 Mac. 2. 22.

from our Religion, either on the Right Hand, or on the Left. But for all the Sons of *Belial*, and Disciples of *Bellarmine*, of whatever Denomination, that are ready, upon occasion, to shake off the Yoke of Civil Government; and to say, *What Part have we in* David? And for all, who, in Matters of Religion, halt between *God* and *Baal*; and can swear by the *Lord*, and by *Malcheus* too, *Who can Serve the* God *on this Side the River, or the* Gods *on that Side the River*, as occasion serves. Better the Heads of all these, like *Sheba's*, were *thrown over the City Wall*, than that Persons of such manifest Hypocrisie (the greatest Enemy to *Uprightness*) should be Trusted with the Concerns of this City. He who can Curse the *Upright*, or Bless such Hypocrites, shall not borrow my Mouth to speak his Words; *Let* Baal *plead for himself.*

2 Sam. 20. 1.

1 King. 18. 21.

Zeph. 1. 5.

2 Sam. 20. 21.

Lastly, By way of *Counsel*; This Exhorts us, as we would be *Blessings* to the *City*, to be practisers of Religion towards God, and Righteousness towards Man, with *Uprightness* and *Integrity*: And happy is he who carries a Certificate in his own Breast, of such *Sincerity*, that he can sing St. *Paul's* Cheerful Triumph: *This is our Re-*
2 Cor. 1. 12. *joicing, the Testimony of our Conscience; that in Sincerity, and Godly Simplicity, not in Carnal Policy, we have had our Conversation in this World.* In the most dismal Dayes can come upon a Sinful People, such a Man may promise himself more Relief from Heaven, than others can expect on Earth.
Psal. 112. 4. For, unto the *Upright there ariseth Light in Darkness.* And as a Common-Wealth of *Bees*, living under one Monarch, fly out several wayes, yet return all Laden with either *Wax* or *Honey*, to the same Hive; or as

the

The several Rivers in an *Island*, that Run contrary wayes, Empty themselves into the same *Ocean*: So all those Providences, ordered by One All-Wise *God*, which seem the most Cross to one another, shall Conspire together, for the Good of them that are *Upright*, in their way. When the Messenger of *Death* shall Summon the *Upright* Man, to *Set his House in Order*, then he may comfortably look up to Heaven, and Plead his own Integrity, as *Hezekiah* said on such an Occasion: *Lord, Remember how I have Walked before Thee with an Upright Heart, and have done that which is Good in Thy Sight.* And whilst the *Upright* Man lives, he may always Comfort himself with that Comprehensive Promise, which is so Perfect, it needs no Addition, so Plain, it needs Explication, *The Lord God is a Sun, and a Shield; He*

Rom 8. 28.

Isa. 38. 3.

Psal. 84. 11.

will

will give Grace and Glory; and no Good Thing will He with-hold from them that walk Uprightly. And may this *Sun* alwayes Shine with His Propitious Rayes, upon this Honourable *City.* May His Favour compass you about, as with a *Shield.* May He give us all Grace to walk *Uprightly*; and, May he Reward this *Uprightness* with all Good Things, in this Life; and Crown the *upright* with Glory, in the Life to come. This we humbly beg of Him, through the Merits and Mediation of His Dear *Son*, and our *Saviour.* To whom, with the *Father*, and the *Holy Ghost*, the *Trinity* in *Unity*, and the *Unity* in *Trinity*, be all Honour and Glory, World without end. *Amen*, and *Amen.*

FINIS.